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Because of patrilocal residence, relations between the wife's parents and their son-in-law depend more upon personal factors than upon formal obligations, except for the usual formal respect-relations which prevail between them. Relations may be amiable and even mutually helpful, but more generally are not close, almost to the point of avoidance. Some Tepoztecans recall that in the past the son-in-law was obliged to work for his father-in-law for two years by providing him with wood and water, as part of the bride price. Work now done by the son-in-law is voluntary and is usually limited to times when the father-in-law is ill or in need. If the mother-in-law is widowed and has property, her son-in-law may give her some aid regularly; if she is left alone with no means of support, the son-in-law may invite her to live in his home.

Tepoztecan men are generally wary of the mother-in-law as a meddlesome, trouble-making figure, and most sons-in-law prefer to keep the relationship a distant one. Despite this stereotype, and the fact that some mothers-in-law have been critical of the way the son-in-law treated her daughter, often to the extent of urging the girl to return home, it is more common to find the mother-in-law who insists that her daughter try to please her husband and bear up under domestic difficulties. Most fathers-in-law take the same attitude, unless their daughter is ill-treated by her husband. In such cases, the father-in-law may feel personally affronted, interpreting the son-in-law's behavior as being disrespectful to him.

Relations between sisters-in-law and brothers-in-law are not formalized and depend largely upon personal factors. Sisters-in-law, whether wives of two brothers, or the husband's wife and sister, may be friendly and mutually helpful or, just as frequently, suspicious and hostile. In some families the wives of brothers compete for the esteem of the mother-in-law and carry to her tales and gossip about each other. When the mother-in-law favors one sister-in-law over another, hostility between the two younger women usually results. Relations between sisters-in-law frequently depend upon how the brothers get along with each other; quarrels over inheritance involve the sisters-in-law as much as the siblings.

Brothers-in-law generally have less contact with each other than do sisters-in-law, since they tend to reside farther apart. Two sisters may live at opposite ends of the village after marriage and, like their husbands, see relatively little of one another. Even when brothers-in-law, particularly the husband and brother of the woman, live nearby or on the same house site, they tend to maintain their distance. Ill-feeling between brothers-in-law may arise over inheritance, or because of favoritism on the part of the parents-in-law, or because of a quarrel between the wife and her sibling. In a few cases, brothers-in-law have fairly close relations involving labor exchange, supplying each other with meat when they slaughter a pig, and drinking together.

The parents of the husband and wife are *consuegros* to one another. Theirs is a mutual respect-relation, with each addressing the other in *Vd.* There are no formal obligations between them. It is customarily understood that after a girl's marriage her parents relinquish their rights of control over her in favor of the husband and